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OLIVE TREES



WHAT
 ARE THESE TWO
 OLIVE TREES ETC.
 ZECH. 4:11-14.

R.M. SOMMERVILLE
 EDITOR & PROPRIETOR
 NEW YORK.

I WILL
 GIVE POWER UNTO MY
 TWO WITNESSES ---
 THESE ARE THE TWO
 OLIVE TREES ETC
 REV. I 3.4.

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No.

March, 1913

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

MARCH, 1913.

3.

QUESTIONS OF THE HOUR.

A STRUGGLE WITH DUTY.

REV. T. H. ACHESON, D.D., PITTSBURGH, PA.

There is not in all the realm of sacred literature a more remarkable or dramatic picture of God's communion with man than that presented in the first part of the book of Exodus. The place is the wilderness and Mount Horeb, between the horns of the Red Sea. The time is evidently after night has fallen. A shepherd is here, caring for his flock. Yet the man is not a mere keeper of sheep, but is a person of learning and culture. He has known the school and the court of a great nation.

This night as he lifts his eyes, he beholds a small fire on the mountain side, glowing more distinctly on the background of the night. It is nothing, he thinks, but a fire kindled by some other shepherd in his nightly vigil. But, there, that same thorn bush which he saw in flames some time ago, is still afire! A third time, perchance, his gaze is arrested by the bush that burns, and yet is not consumed. "I must go over and see that strange bush that burns so long," and his steps are turned thitherward. But before he reaches the bush a voice, in the silence of the night, and apparently right out of the bush, calls him by name. He answers his unknown acquaintance, saying, "Here I am." Then the voice from the bush in a strangely impres-

sive tone tells him, "Do not come nearer. Take off your shoes, for you stand on holy ground." And then the speaker makes the tremendous statement, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." The shepherd, impressed with the truth of this statement, hides his face like other sinful men in the presence of the divine and mysterious; for he is afraid to look upon God.

If an interpretation of the symbolism of bush and fire, in this very familiar story of the shepherd Moses at Horeb, is called for, it is sufficient to say that the bush is Israel; the fire is the furnace of affliction in Egypt; the person in the bush is the Lord Jesus Christ, and the reason that the bush burned on and was not consumed is that Jesus dwelt with His people in the midst of the fire. We read, "The angel of Jehovah appeared unto him in a flame of fire," but whether there was the form of a person in the midst of the fire, or the appearance mentioned was only the "flame of fire," it is difficult to assert.

The conversation now continues in this quiet place in the darkness of the night between the person in the bush and the shepherd. The record of it occupies considerable space in the inspired history. We listen!

The voice from the bush goes on to say that He had not been unmindful of

the sufferings of His people in Egypt. He had seen their affliction; had heard their cry, and had come down to deliver them and to lead them into a good land. The voice proceeds to tell the astonished shepherd that he is to go to the great King of Egypt and to lead this people out from bondage.

The shepherd replies; and his question in reply indicates humility on his part, but also, in the light of his subsequent assertions, an unwillingness to follow divine instructions. "Who am I, a mere shepherd, that I should repair to the court of a great king, and in some way secure the release of a race of slaves and lead them out?" But the voice answers again in the darkness and stillness of night: "Certainly I will be with you, Moses; I do not expect you to go alone on such a vast undertaking. My power, my wisdom, my guidance, my protection, will be with you; and by and by you will have as a remarkable token of this divine commission, that the people of Israel will serve God on this very mountain where we now are."

But the shepherd is not yet convinced, or not yet informed as he desires, for he says: "But if I go down to the children of Israel and tell them that the God of their fathers hath sent me to them, and they ask me what is His name, what shall I answer them?" And God from the bush tells him to say, "I AM THAT I AM." Another translation of this title is, "I will be that I will be." Another interpretation, similar to this, is: "I will become what I will become." "I will become"—to Israel disheartened, timid—"what I will become"—all that it is in My heart to become to them, all that they need. It is also general to the verge of vagueness. It says: "Trust me; leave the future in My hands." So one writer suggests. But the preferred reading is, "I am that I

am." The shepherd was to say that the great I Am, the one Who changeth not, Who is the same yesterday, to-day and forever, Who ever keeps covenant with His people, had sent him unto them.

God continues here and tells the shepherd that he is to inform his brethren in Egypt that the God of their fathers, the God of Abraham, Isaac and Jacob, has sent him, and the divine voice sketches to the listening shepherd the outline of events from his arrival in Egypt till the Israelites shall go out, laden with precious things, from the land of their oppression.

Does the shepherd respond with joyful willingness? Does he fall upon his face and say, "Blessed be the Lord God of our fathers, because He hath remembered His people in their low estate? I am sure Thou wilt keep Thy promises. The divine hand is immeasurably greater than Pharaoh's power. I am humbly grateful at being appointed to go to Egypt. I am willing at once to proceed on the journey"? Is this the tenor of Moses' words? No. Not at all! This man who has longed and prayed for the deliverance of his people, and who is given this remarkable interview with God, and commissioned to be a great leader, now, like many other of God's children in an hour of testing, sees difficulty looming up as large as a mountain. "But," he replies to the voice in the bush, "Israel will not believe me, and will say that Jehovah has not appeared to me." The difficulty had been internal before, "Who am I, that I should go?" Now it is external. The people will not believe me.

God is willing to give more evidence for the people's sake and also for Moses' sake. Mark the striking object lesson that is now presented by teacher to pupil in the darkness of the night in the glow of this fire!

God asks him what it is which he holds in his hand. The shepherd replies that it is a rod. "Cast it on the ground." Look! It is a moving, gliding, dangerous thing, a serpent!—and the frightened shepherd hastens out of its way. The voice tells him to seize it by the tail; and the shepherd, with a good deal of apprehension, moves cautiously forward, and manages to grasp the tail of the serpent, when, lo! the serpent is once more a lifeless, wooden, innocent-looking rod. Again, the voice tells him to put his hand into his bosom. He does so, and when he withdraws it, behold, it is a diseased member, white with leprosy. Following the divine direction again, he thrusts it into his bosom a second time, and when he takes it out, the disease has vanished. It is now just like the other hand. Surely a God Who can do such things ought to be believed, and is able to help His people! And the shepherd is told that if the people are not convinced by these two miracles, he will be enabled to turn water taken from the river into blood by pouring it upon the ground.

So now everything is arranged; and Moses is quite willing to go? Is this true? Surely God has done all that is necessary. He has appeared in the bush of fire. He has spoken in plainest terms. He has told Who He is; why He has come down; how He sympathizes with His suffering people, and has commissioned the shepherd to go. He has furnished him with most remarkable credentials. The rod becomes a serpent, and the serpent a rod. The hand becomes leprous, and then well again.

But Moses has another objection. How much we differ from God! How often inclined we are to believe our judgment superior to His; to think we know our business better than He does! Moses says: "Oh, Lord, I am not an eloquent

man. I was not such before you began to speak, and I have not become eloquent since. I am slow of speech, not a good talker." And the voice in the bush answers him sternly, "Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? Is it not I, Jehovah? Now, therefore, go, and I will be with thy mouth and teach thee what thou shalt speak." And yet the shepherd holds back and expostulates, and endeavors to shirk his duty: "Oh, Lord, send, I pray Thee, by the hand of him whom Thou wilt send." Send somebody else, if you wish to do so; but let me off. Then the anger of God is kindled against the unwilling shepherd. We can imagine the bush glowing with a more intense flame. God then promises that Aaron, the shepherd's brother, shall go as his spokesman.

"And Moses went." He saw his duty so clearly; he felt the need so strongly; his love for God and His people was such that he went. It was a good thing, for Moses, that God did not leave him and get somebody else. It was a good thing that Moses was not disobedient, in the end, to the heavenly vision. Had God listened to Moses, and released him, there never would have been any Moses of the kind that we know; he never would have appeared before the great King of Egypt; he never would have been the means of bringing the wonderful series of judgments on the land; he never would have led forth a great people into liberty; he never would have been at the head of one of the grandest movements of history; he never would have been called into the fellowship of God on Sinai's holy summit; he never would have become the world's greatest human statesman; he never would have stood on Pisgah's heights to view the promised land; he would never have stood with Jesus and

Elijah in the glory of the Mount of the Transfiguration; and the "Song of Moses" could hardly have been sung by the victors on the sea of glass mingled with fire. Is it safe to turn your back on duty? Can you conceive what your life might have been had you yielded yourself wholly to your God?

Let us learn from this occurrence that God always prepares and qualifies those whom He sends out in His work. The hand of God wove the papyrus reeds into the tiny boat that held the infant Moses at the brink of the Nile, guided him through all the one hundred and twenty years, and at last dug his grave in a valley of the land of Moab. In God's providence he was instructed in Egyptian learning, and trained in court experience. It was God who had given him back his own mother for a nurse, to teach him of Israel's character and destiny. God gave him forty years of waiting, and probably of meditation, and prayer, in the land of Midian. There he as a shepherd became familiar with a country where afterward He led His people Israel. God here at Horeb, in the bush, gives Moses remarkable preparation and equipment. He reveals Himself in most graphic manner. He renews His promise. He gives him signs of a most striking character. He gives him assurance: "Certainly I will be with thee." He gives him Aaron to be his spokesman. And He says: "Thou shalt take in thy hand this rod, whereby thou shalt do the signs." And thus equipped he goes forth on his difficult mission.

How much inclined we are to follow Moses' example in making objections and offering excuses! "Young man, it is your duty to go to China as a herald of Christ. It is your privilege. It is a crisis hour over there. A nation is in the balance." "Oh, I cannot bear to leave the comforts

of civilization. I have been carefully brought up, and I could not face certain things." Well, Moses refused to be called the son of Pharaoh's daughter; and a greater than he, though He was rich, for our sakes became poor, that we through His poverty might become rich. "But I want to go into business here. Such fine opportunities await young men. I can earn a great deal of money." Yes, maybe; but, remember that whosoever would save his life shall lose it, and whosoever shall lose his life for Christ's sake shall find it; and what shall it profit a man if he gain the whole world and forfeit his life? "Well, I cannot leave my parents. They are not exactly dependent on me, but I make up so much of their lives, and they are getting old, and I could not think of leaving them." But He who wants us to honor our parents has also said: "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me." "Well then, I am not very strong. I can do my regular work here, but I could hardly stand a foreign climate and the changes and exposures that I would meet there." Perhaps so; but if God wants you to go, He can give bodily as well as spiritual power. He holds our souls in life. In Him we live. "I never was good at Latin and Greek at college; had no linguistic ability. And they tell me that the Chinese language is very intricate, has many inflections and many characters." Yes, but others no brighter than you have learned it. "Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? Is it not I, Jehovah? Now therefore, go, and I will be with thy mouth, and teach thee what thou shalt speak." "But is it not very hard work over there? It is slow work. And sometimes it has been very dangerous. Look

how little progress has been made." Yes, the work is great and difficult; and the voice from the bush did not conceal from Moses that he would not succeed at first in Egypt. "And I know that the King of Egypt will not give you leave to go; no, not by a mighty hand." But God told him that success would come. "Oh, yes, but I hardly feel that I am the person to go over there to China. I am not of mis-

sonary caliber; not of missionary stuff." And so Moses said, "Who am I that I should go unto Pharaoh?" And God said, "Certainly I will be with thee." Jesus now stands before His people saying: "Go ye therefore, and make disciples of all the nations, - - - and lo, I am with you always, even unto the end of the world."

MISSIONARY STATISTICS.

(Concluded from page 64.)

of communicants on all mission fields for 1912 exceeds the number for 1911 by 339,852. The increase in number of ordained missionaries for United States, Canada and Great Britain is seventy. The growth in contributions for the two countries exceeded the growth for 1911 by more than \$2,840,000. This is a splendid increase, and the Covenanter

Church stands well up in her per cent. of it.

In the statistical tables, so far as they represent England and America, some things encourage, and some are an insistent call to greater effort, to more earnest prayer. The increase in contributions of \$2,840,000 is poor consolation for the decrease of 157,448 communicants.

F. M. FOSTER.

New York City.

No human being has ever attained to such high standards of living that there was nothing higher to work for. What a blessing this is! For there is no such joy in life as the reaching out after high standards and working toward them. Those who are content to live by any lower standard than the highest they can conceive of know nothing of the real joy of life.

Those who are closest to God show the least strain in their lives. The only real strain in life is the tug of pulling away from God. The more nearly we get into oneness with Him and His will, the more completely we have God and the universe working with us instead of against us. It is the way of the transgressor that is hard. Christ's yoke is the only strain-easing harness we can ever wear. But we can always discover ways of fitting our lives into it more perfectly, and this is His never-ceasing invitation to greater joy.—*The Examiner.*

The Lord loves to use "the weak things," and "things that are despised." He loves to put the treasure of His grace into the feeble, that the world may be compelled to ask, "Whence hath this man power?"—*Jowett.*

Never be discouraged because good things get on so slowly here. Enter into the sublime patience of the Lord.—*Macdonald.*

Our missionaries, Mr. J. F. Carrithers and Miss Florence Mearns, reached Naples safely Feb. 14, 1913.—*Cablegram.*

NEWS OF THE CHURCHES.

ABROAD.

Syria, Latakia.—A few items in a letter from Rev. Dr. Stewart, dated December 25, 1912, will be read with interest:

Your favor of November 6 was duly received, and also that of November 15. I am sure that we are all grateful to the Board for its efforts to provide for our safety in case of a Moslem uprising, and we are also glad that there has been no need to flee. The worst is perhaps over. The Montana made us a call on the 11th inst. Captain Fletcher came ashore, and in company with the British Vice Consul called upon the Governor, and afterward upon us. He invited us out to the ship at half past two in the afternoon, and we all went, and were entertained at tea, after looking over the ship. The officers and men were all very kind to us, and solicitous for our welfare. They sailed the next day for Beirut. - - - It is gratifying to know that Rev. Edgar is to have a new house on the Mission grounds. The other day I telegraphed to the architect at Haifa to send me at once the plans on which he has been working for the new church, and he replied that he would send them at the very first opportunity. If his work is not satisfactory, we shall have to apply to an architect in Beirut, who planned and supervised the new Theological Hall at Beirut. He is said to have given good satisfaction in that connection - - - The cholera has entirely disappeared from these parts. The Ansairia are taking advantage of the weakness of the government to enrich themselves by robbery. They make raids on Moslem, Christian and Ansairia villages alike, and carry off live stock and food and household stuff. The Bahamra people have de-

ecided not to join the bands at present, but it will be hard to restrain the young bloods if the present state continues. All our work continues as usual. I was out at Bahamra last week to put up a stair railing that has been very much needed there. I want to visit Suadia as soon as possible after the New Year. We have good reports from there.



Writing Dec. 19, 1912, Dr. J. M. Balph says:

Your letter acknowledging the receipt of my request for furlough was received a few days ago, and they tell me that it is my time to write something for OLIVE TREES this month. There seems to be rather a dearth of any special news at this time, except to say that all the work is being carried on as usual, and all the Circle are well. In my own department we had an unusual amount of work earlier in the season, but it has become about normal again. In October and November I made about 550 professional visits, much above the average. Cholera has left us, but we are having a very severe epidemic of measles that is proving quite fatal among the poor. The schools here are carrying on their regular work. The outside schools are all open with a fair attendance. Nine of them are among the Nussariyeh and have an attendance of from fifteen to thirty pupils each. Miss Wylie is now in Beirut where she is having a short vacation with some friends. We are sorry to hear that Miss Sterrett, of Mersina, has not been well for some time, but hope for improvement soon.

We had a call from the Montana and

we enjoyed their visit very much. Everything is quiet here. We trust that the coming year will be one full of good things for you, and that you will have strength for its duties. If the inclosed article is worth anything for your use in the OLIVE TREES, it is at your disposal, and if not, consign it to the waste basket. Our kindest regards and best wishes for a happy New Year to Mrs. Sommerville and yourself.

Asia Minor, Mersina.—Under date of Dec. 22, 1912, Rev. R. E. Willson writes as follows:

Your letter came to hand some days ago, and I have been intending ever since to get an answer started on the way. We are grateful for your assurances of your prayers for us here in these days of political unrest and uncertainty. Up to the present time there seems to have been little ground for fear on the part of missionaries, or other foreigners here, although two or three weeks ago there was a great deal of fear among the native Christians. Many families fled from Tarsus and Adana to Mersina, considering it on the sea coast a place of greater safety. There seemed to be little we could give them in the way of real assurance, except that the Turkish officials seemed to be doing all in their power to prevent any disturbance. Just at present conditions are somewhat more quiet. For more than a month there has been at least one man-o'-war in Mersina continuously. Two weeks ago we were favored by a visit from the American cruiser Montana which remained three days, and then went on to call at Alexandretta, Latakia, Tripoli and Beirut. Just at present Mersina is without a man-o'-war.

Communion was conducted in Tarsus the last Sabbath of November. In one

way it came at a very opportune time. It was just at the time of the greatest fear among the people, and the services helped to quiet those fears to a certain extent; at least, among our own people, although it is likely that the attendance at the services was less than it otherwise would have been. Two persons were received into fellowship at that time. Two others were examined and received as probationers for a year, one of these a fellah, son of a Sheikh, who had attended the school in Tarsus and Mersina. Another man met with us and was examined. His answers were among the best, and he was told he would be received. But through the work of some of Satan's emissaries, he was prevented from coming and making his public profession before the church with the others on Sabbath morning. For that reason his name was not added to the roll. Some others were kept away also through the influence of an offended brother, who did all he could to prevent any from coming to the services. The devil is always busy, and he finds plenty of good soil in which to plant his seed.

Last Sabbath we conducted communion in Adana with the usual preparatory services. We have taken a new house this year in a different quarter of the city, and it will probably affect the attendance temporarily. The attendance on Sabbath was very good. There was an accession of five: one on profession of faith, the others on certificate and examination; two from the Armenian Protestant congregation in Adana and two from the Syrian Protestant congregation in Midiath near Mardin. There were twelve communicants including the two ministers.

We are having a touch of cold weather; that is, such cold weather as we have in Mersina. It is not so much

cold as it is thoroughly disagreeable. Miss Sterrett is still suffering with the rheumatism in her limbs, which seems to be holding her quite firmly in its clutches. We trust she will soon be relieved of her pain and fully restored.

I have been compelled to make a trip to Beirut to have some dental work done and am now on board the Italian steamer en route. The rest of the mission circle are in the usual health, and all seem to be able to find enough to keep them busy. Salutations to all the friends.

China, Tak Hing.—We venture to give our readers part of a letter from Rev. Dr. A. I. Robb, dated Dec. 11, 1912, leaving out some sentences that are too personal to send out to the churches:

It is not often that I can kill two birds with one stone in the way of correspondence, but your two of Oct. 30 and Nov. 1 have both arrived, and while I fear that I cannot do two such letters justice in one of reply, I will make the attempt.

You will doubtless have word of the safe arrival of the Mitchells and the two new missionaries. They arrived last Thursday between 3 and 4 o'clock. All the men of the mission arose in the middle of the night and went out to meet them, except myself. My excuse for not going lies in the fact that four other men seemed to me a sufficient number to get them safely ashore, and the additional fact that I - - - thought they would "keep" until daylight for my part of the reception. They "kept" beautifully and did not seem to notice my absence from the night committee. They also began to study Chinese on Friday morning, and - - - I must say that I think they are of unusual promise, both in getting the language and as mission-

aries. We hope they will continue in health.

Miss Huston, who was operated on for appendicitis a month ago, returned to the mission with them. She is able to be around, but not ready to undertake any work yet. Dr. Kate McBurney is also having to be careful. - - - With those exceptions every one is in robust health. The season is exceptionally dry, with the result that mosquitoes are few and health improves. Another result is that a water famine threatens. All the wells are pumped dry every day, and water has to be carried from outside ponds for all purposes that it can be used for. It has also led us to make another attempt to get an unfailing water supply. We have known for some years, since a former attempt failed, that there is rock at a depth of eighty feet. Last winter while conditions kept us inside the compound, we bored a hole to the rock. Then events prevented anything being done further. After the fall communion my brother and I, with Chinese help, rigged up and operated a drill with which we have made a four-inch hole nine feet into the rock. We are now awaiting the arrival of casing which has been delayed, to cut off the muddy water above the rock, which cannot be used, and think we will have water from the rock, as it is drilling quite soft. If we get that we will be relieved from anxiety or care about water from this time on. Two weeks of hard labor did much to put us both in excellent physical condition, albeit there were some aching muscles at times.

I am expecting to start to Tung On tomorrow to hold communion there on next Sabbath, and will go to Che Tsai (D.V.) on the following Sabbath. I hope there will be accessions at each of these places, but probably not a large number. The

workers at Tung On have been subjected to exceedingly offensive persecution, but have stood it quite bravely, and we think are making a name for themselves and the Master among the heathen.

We will all be glad to see Miss Dean among us again, and I am sure the school girls will be rejoiced. We think her a rare girl, and I am very sorry indeed that you did not succeed in meeting her. I am sure it would have been of profit to you both. - - -

I suppose it is inevitable that we shall all grow old and that work must be laid aside. I was informed only to-day that I am beginning to look like an old man. Seventeen years ago to-morrow I first set foot on Chinese soil, and I suppose these years are beginning to make their mark. We regret that accident has hastened the inevitable with you, but are glad you gave up the pastoral work rather than your relationship with us. We hope the lightened burden will enable you to rally for a long period yet. - - -

The Church has sustained great loss in the passing away of Dr. Stevenson and Rev. George. Each was unequalled in his own line, while Dr. Stevenson's many years of unbroken service will make his loss the more keenly felt. I well remember an interview I had with him in his study in 1900, just after I reached home that fall. He asked me a good many questions and led me to talk freely about affairs in China. After a little his face lighted up with the fine expression you well know, and he exclaimed, "Isn't it fine to be permitted to do your work where it will count in the awakening of a great nation!" It has helped me more than once since.

Last night Miss Robinson had us all over for an hour's entertainment, and to celebrate the coming back of old missionaries and the coming of new ones, also

Miss Huston's birthday, which occurred while she was in the hospital. She asked me to welcome returners and newcomers, and I could find nothing better than to pass on Dr. Stevenson's remark of twelve years ago. - - -

The Mitchells visited my children. Alice counts that she will have four years in High School and four in college, and then she will return to China. Remo thinks it will take him twelve or more years to get through seminary, but plans to come to China. Of course, these childhood plans are shaped almost entirely by the fact of their birth in China and my being here, but it is my hope that these childhood plans will season, by the blessing of God, into the fixed purpose of seasoned manhood and womanhood, and that they will be permitted to carry on work that their parents were a factor in beginning. - - -



Miss Rose Huston tells of recent occurrences that will interest the readers of OLIVE TREES:

Several things have occurred lately which I think may be interesting to your readers. One was a wedding yesterday morning. We had been looking forward to it for some time, but not even the preacher knew at what hour it was to be until the word came that the bride was ready. So we all hurried out to the chapel, only to find it locked and the keeper gone with the keys. Mr. Robb scaled the wall, opened the door from the inside and promptly at 10 o'clock the bridal party, consisting of the bride and groom and Mrs. J. K. Robb as matron of honor, took their places and Mr. Robb performed the marriage ceremony. The guests consisted of a few foreigners, cooks and coolies, who got the word in time and could leave their work on short notice. The bride is one

of the pupils in the girls' school, about sixteen years old, and the groom a pupil in the boys' school. Both are Christians and we think they will be very congenial and happy together. She spent her summer vacation spinning and weaving cloth for her trousseau.

About a year and a half ago Chi Tung, one of Dr. Robb's students, negotiated for a wife, but just before the wedding day the bride-to-be was kidnapped, and he did not succeed in getting her. He put the matter into the hands of the official, but the case was not taken up for several months, and in the meantime Chi Tung died. Now we hear that the man who married the girl is a raving maniac, constantly in terror because he thinks Chi Tung is after him.

Dr. Robb has returned from holding communion at Che Tsai and Tung On. At the latter place five members were received into the church and baptized. At Che Tsai there were no accessions, but he says one bright spot in the work there is the manner in which one of the new Christians is conducting himself under bitter persecution.

A few days ago Mrs. Doig, Dr. Jean and I went across the river to see a leper man who has a tiny hut built on the mountain side. He was delighted to see us, and he as well as a crowd who gathered a little distance away listened eagerly to all that Chue Hon Shaang had to say. The man is a Christian and has committed several Psalms and chapters, so Chue Hon Shaang goes over every week to teach him the Bible and the life of Christ to prepare him for carrying the good news to others who are afflicted as he is.

The work in the girls' school is progressing nicely under the supervision of Mrs. A. I. Robb, who volunteered her services while I was disabled.

Mrs. Doig occupies the chair of domestic economy, and Mrs. J. K. Robb teaches a class in English, while the older girls do most of the other work. We have secured a man to teach next year, and as he is past middle age, quite homely and well recommended as a scholar and teacher, we hope he will be satisfactory. There are now twenty-six pupils enrolled, but we expect a full school after the new year vacation.

Misses Stewart and Adams are accommodating themselves to their new surroundings quite readily and are doing well in the study of the language.

All are in our usual health and busy as usual.



On the way to Hongkong with his son, returning to school in Shanghai after the midwinter holidays, Rev. J. K. Robb writes a brief letter containing important items:

You no doubt have the cable message announcing a further accession of seventeen to our membership. Five of these were received over at Tung On, where my brother held communion about the middle of December. The remaining twelve were received on January 4 by baptism, all except Lawson (his son). This made eleven baptisms. I was a little surprised that there were so many. The weather was cold, and the attendance was not nearly so large as at some previous communions. But the relative number of inquirers was much larger than at some of our communions. Another matter that was the cause of much gladness on our part, was the large number of gospels sold during the communion season. I should say, "the number of Testaments." We have copies of single gospels, that are sold for a penny or less. The New Testaments sell for ten cents, and I think we sold between twenty and thirty, mostly to people

who have signified their desire to unite with the Church. Our elders insist upon the applicants having Testaments of their own. One of the elders, in talking with an applicant about the importance of having a copy of the Testament, said, "A disciple of Confucius would be ashamed to call himself such and not have a copy of Confucius' works. It is just as important for a disciple of Jesus to have a copy of His doctrine." It is gratifying to know that we will have a larger increase in membership to report this year than in any previous year. More and more are we convinced of the efficiency of native workers when once they have the spirit of service aroused. And many times during the present year we have been reminded that the Spirit of God has been working in the hearts and minds of men, even when they were surrounded by much that was not calculated to turn their thoughts toward things spiritual. The results of the present year in our work remind us that God's work goes on even when His servants are sometimes compelled to retire from active service.

China, Do Sing.—Rev. E. C. Mitchell, writing Dec. 12, 1912, tells of safe return to China:

Your letter written to me at San Francisco was delayed somewhere, so that it did not reach San Francisco before we sailed. It was forwarded to me here, and I received it yesterday.

I think I wrote you after we sailed and mailed my letter from Honolulu, telling you of our securing rates on the railroads, but I am not sure, and for fear I did not, I will write you again about it. I have never had as much trouble getting rates on the railroads as we had this time. I almost gave up and began to think we would have to pay full fare, but as a result of your tele-

gram to Mr. Charlton, the order came just two or three days before we had to start from Topeka, and we were able to secure our rates, that is Misses Adams and Stewart and myself secured reduced rates. Mrs. Mitchell had to pay full fare because she does not hold official appointment from the Board. After we deducted the money that had been paid for telegrams and had been used in other ways trying to get the rates, we had a clear saving of about forty dollars for the three of us. I don't know why they are so particular about things now.

We arrived here in Do Sing the morning of Dec. 5 after almost continuous travel of more than a month. We had a good trip across this time. The weather was all that could be desired. The sea was quite smooth nearly all the time. Such a long trip, though, becomes monotonous before the end is reached, especially after one has made the trip two or three times before. The ladies who were coming for the first time seemed to enjoy it, and they made quite good sailors after the first few days. I will not say very much about the first days out.

We left them at Tak Hing very early in the morning and Mrs. Mitchell and myself came on up here and got here about daylight. We found Dr. Jean McBurney and all the Chinese about the place down at the river bank to meet us. They gave us a good welcome back home again. It is good to have some place to find rest for the sole of our foot after so many days of wandering.

In the last year we have traveled something over 29,000 miles by land and by sea, and I have thought a good many times of how well God has watched over us. In all this traveling we have never, so far as I know, been on any train or steamer that has been in the slightest

danger from accident of any kind. He has been very good to us.

We have had such a nice time during our months at home, and we are very grateful to the Board for allowing us to go home. We have brought back a good many very pleasant memories with us.

We have found things here in Do Sing in as good shape as one could expect after an absence of a year. The medical work of course has gone along fine, as Dr. Jean McBurney has been here the most of the time and her work has suffered nothing in the past year. My part of the work, though, is not in as good

shape as it was left. Things have gone back in some respects, but not any more than one could expect in that time. I hope that we can get picked up again and go on better than before.

We find the people quite friendly, and even people who are strangers to me speak to me and say they are glad to see us back. The town is patrolled by soldiers night and day, and everything seems to be quiet. There have been a good many executed here in South China who were robbers, so that the country ought to be cleared up a little, that is, if they got the right men.



The Presbyterian Church in Korea held its first general assembly last September, in the town of Pyeng Yang. Twenty-five years previously, seven Korean Christians met in that same city within closed doors, to unite in observing the Lord's Supper for the first time in their native land. Last year more than two hundred commissioned ministers (some missionaries, others native born) and elders met as the first general assembly of the Presbyterian Church in Korea. At Pyeng, a town of some 50,000 souls, the mission work had commenced. There the great revival of 1907 had first shown its power; there the Theological Seminary is located, having had last year some 140 men studying for the Gospel ministry, while it is the home of no fewer than twenty-six foreign missionaries. The Central Church holding about two thousand worshippers, has a regular communicant roll of about 1,200, has originated six independent congregations in different parts of the city, and is willing to do more. The Moderator was the veteran Dr. Underwood, who has been in the land for twenty-seven years. Korea has now but one Presbyterian Church, the fruits of the labors of the missionaries of the Presbyterian Churches in America, Canada and Australia.

The evangelizing of Korea is largely done by the native Christians, who have already a foreign mission in a neighboring island, have now agreed to raise a fund of £20,000, to commence a mission in China, and appointed a committee to confer with the missionaries there as to a suitable locality.

And yet, with such an object lesson before them, there are men who venture to say that "Christianity is a failure, that missions are no good," though confronted with a Communicant Church roll of 50,000 professing Christians in Korea itself.—*Quarterly Register*.



Dr. Richards tells of a community of Congo Christians that became aroused concerning the heathen Africans on the other side of the river. "We are saved, and they know nothing of Jesus," they cried. "What shall we do?" At last fifty of them took food and crossed the river, and stayed among the villages there for three days telling of Christ.

MONOGRAPHS.

GOD'S BANISHED RESTORED.

(Concluded from page 47.)

3. There is no salvation possible that does not remove the consequences of sin. Edward Everett Hale wrote a story during the Civil War entitled, "The Man Without a Country." He was a young soldier in the Union Army, who spoke derisively of the American flag, and expressed contempt for his country. He was courtmartialled and sentenced to absolute and perpetual exile. He was taken aboard a man-of-war by night, and kept there for six months while it visited foreign ports. No one was allowed to mention his country to him or give him any information. When that vessel was returning and near land, by night he was taken onto another warship and carried away on another voyage. And so it went from year to year, until the desolate soul became an unbearable burden to itself. He died of a broken heart. There was no redemption for him. The law is inexorable, "That which a man sows he shall also reap." There is no escaping the penalty of irreversible natural law. But the Cross of Christ meets this case. He tasted of death for every man in the sense that He purchased a respite for all and a stay in the execution of the penalty. He purchased for all the right to hear and accept His salvation. He established a remedial system here, whereby the natural consequences of sin become the means of the sanctification of those who believe on Him. "All things work together for good to them that love God." But the most fearful consequence of sin is, it makes the man Satan's slave.

In 1860 a rich planter in Missouri had

one hundred slaves. He divided his farm and slaves, and gave his son one-half and retained the balance. When Sumter was fired upon, the son freed his slaves and made them his hired hands. The father held his slaves in bondage. When Lincoln issued his Emancipation Proclamation, the slaves every one left the father, but the employees of the son all remained. Which things are an allegory. Christ makes His people free and they are His willing servants. But Satan's bond servants escape from him when they hear of freedom in Christ. But the freedom of the slaves was costly. The bloody fields of Gettysburg, Vicksburg, Shiloh, and the Wilderness; the horrors of Libby Prison and Andersonville were the price. Our Lord met Satan and conquered him that we might be freed. In the battle of Spottsylvania General Grant discovered that in Lee's line there was a sharp salient or angle. That he attempted to break. But General Lee stubbornly resisted. The slaughter on both sides was fearful. It is called "the bloody angle." Grant was called "the butcher" because of that. But that night Lee called his generals to his headquarters and said: "I have tried all day to break Grant's line and have failed. We must retreat to Richmond and then surrender." So "the bloody angle" saved the cause. The Cross was "the bloody angle" in Christ's battle with Satan. "Through death He destroyed him that had the power of death; that is, the devil, and delivered them who through fear of death were all their lifetime subject to bondage." "He spoiled principalities and powers and made a show of them openly, triumphing over them in His Cross."

4. There is no salvation possible that

does not provide for the renewal of the sinner and the reconstruction of the social order. After Lee surrendered at Appomattox and his army was disbanded and sent home, the tremendous task of reconstruction and restoration began. And in the years that followed the freed race has had a great fight of afflictions, and has endured cruel mockings and scourgings—shooting, hanging and burning being meted out to them. And this also is an allegory. Our ascended Lord has called and commissioned His people to go into every land and set up His standard and call upon the people to submit to His sceptre. In the first three centuries Rome Pagan persecuted them. But the more they were afflicted the more they grew. In the next twelve centuries Rome Papal persecuted them. But the flood of waters from the devil's mouth made the flame of love burn higher and hotter. A decade ago the "Boxer uprising" shocked the Church in China and the unspeakable Turk massacred Christians in Syria, Armenia and Macedonia. But with Paul, God's people gladly fill up that which is behind of the afflictions of Christ, for His body's sake, which is His Church. "The blood of the martyrs is the seed of the Church." They learn to stoop for glory, to be abased for exaltation, to suffer for a crown, to die that they may live. "Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing had happened unto you; but rather rejoice, inasmuch as ye are made partakers of the sufferings of Christ, that when His glory shall be revealed, ye may be glad also with exceeding joy." Christ's people, suffering in Christ's spirit, convince the world of His power to save sinners. "And I, if I be lifted up from the earth, will draw all men unto Me." Being lifted up on the Cross. He drew all men without exception

under His mediatorial sceptre. He secured for all classes without distinction the offer of salvation. He purchased for all who believe, an everlasting salvation. But those who believe become cross-bearers. And when the world sees sinners bowing at the Cross and at once taking up His cross and going without the camp bearing His reproach, they are convinced that His gospel is the power of God unto salvation. "It is through great tribulation that God's people enter into the Kingdom of heaven." And the world, seeing them endure it patiently, is convinced that Christ's Cross is the way to eternal life.

(REV.) J. M. FOSTER.

Boston, Mass.

MISSIONARY STATISTICS, 1912.

For many years the *Missionary Review of the World* has compiled a table which is full of valuable missionary statistics, and which shows, by comparison, the advancement of the work for the year. Heretofore this table was prepared by Dr. D. L. Leonard, Secretary of the Methodist Episcopal Board. This year we notice that our own Dr. Louis Meyer is the statistician. Dr. Meyer is especially qualified for this work, as he is conversant with a number of languages and can reach information at first hand. This probably accounts for the broader sweep of the tables for 1912. He tabulates societies, in remote places, not heretofore reported. The amount of work entailed none but the few who have attempted to gather such statistics know. Dr. Meyer, as he waits for the return of strength which was far overtaxed, can have the consciousness that his tables exceed in value and scope those previously given.

GENERAL STATEMENT.

The *Missionary Review* sent out to re-

ligious papers and magazines the statistical table, accompanied by a letter sheet which compares a few items of 1912 with 1911. This sheet is flattering. It gives the increase in contributions at \$5,107,327; the increase in the number of missionaries on the foreign field, 2,034 (?); the increase in the number of communicants, 339,852 (?). This is a marvelous increase, so much so that we write a question mark, as we have after the increase in the number of missionaries. The total increase in the number of communicants for missionary Christendom, 1911, was 152,216; less than one-half that given for 1912. At the office of the *Missionary Review*, the matter was explained by the wider scope of statistical tables. But all the large and important societies were tabulated in 1911, and those missed would have to show for the year 1912, the marvelous growth of 187,638 additions, an increase greater than is shown by all the societies heretofore tabulated. However much joy such figures would give, there is, it appears, no sufficient foundation for them. The increase for all missionary Christendom for the year 1912 is given at 212,635. This is 60,419 more than 1911, and 1911 was 48,102 more than 1910. Part of the larger increase for 1912 is to be accounted for by tabulating societies not heretofore reached. But there is good, healthy advance each year, taking the world over.

AMERICAN BOARD, 1912.

Statistics in the tables are grouped by countries—a division for America, another for England, another for Germany, etc. Also, United States and Canada are separated. But as heretofore these two countries were tabulated together, they will, to get a proper basis of comparison, be tabulated together in this review.

CONTRIBUTIONS.

The United States and Canada contributed to missions, 1912, \$15,590,533. In 1911 they contributed \$12,290,005. The increase for 1912 is \$3,300,528. The average yearly increase in missionary contributions in United States and Canada from 1900 to 1910 was about \$1,000,000. Adjusting the usual yearly increase, there is an actual growth in contributions over 1911 of \$2,200,000 for the United States and Canada.

GREAT BRITAIN—CONTRIBUTIONS.

Great Britain contributed to missions, 1912, \$9,889,012; 1911, \$8,994,195; 1912 shows an increase of \$894,817. The average yearly growth in contributions in Britain has been slightly over \$250,000. Thus Britain increased her contributions to missions by about \$640,000.

MISSIONARIES.

The number of ordained missionaries from the United States and Canada, 1912, is 2,478; 1911, 2,310; a gain of 168 ordained missionaries. All missionaries from United States and Canada, 1912, 8,578; 1911, 7,593; a gain of 965.

The number of ordained missionaries from Great Britain, 1912, 2,453; 1911, 2,551. This is a decrease of ninety-eight ordained missionaries from Great Britain. All missionaries from that country, 1912, 10,423; 1911, 9,451. This is an increase of 972 for 1912.

France is listed as sending out 196 foreign missionaries. Are we to understand these are Protestant?

ADDITIONS.

Missions conducted by the United States and Canada had an increase, 1912, of 75,491. These are under the heading, "Baptized," and includes 27,997 children. How many of these are infants or little children, the record does not show. The increase, 1911, was 87,067, which shows the increase of 1911

exceeded the increase of 1912 by 11,576. If the "Baptized Children" are not counted, and it is probable they should not be, the increase of 1911 exceeded the increase of 1912 by 40,000.

In Great Britain's missions the increase for 1912 was 72,863. Of this number 34,467 are under the heading, "Baptized Children." If these are not counted as additions, the number for the year would be 38,396, which shows the growth of 1912 to exceed the growth of 1911 by 3,632.

COMMUNICANTS.

The number of communicants in missions represented by the United States and Canada, 1912, was 796,663. At the close of 1911 the number was 876,292. This represents a decrease in the number of communicants in American missions of 79,629. In British missions, the number of communicants, 1912, is 597,826. At close of 1911, the number was 675,645. This shows a decrease of 77,819. According to statistics, if they have not been misread, neither American nor British missions have anything like held their own for 1912. Together they have fallen back 157,448.

PUPILS.

The number of pupils in schools conducted by the United States and Canada, 1912, was 409,864. The number, 1911, was 429,974. This represents a decrease of 20,110 children in said mission schools. If students in theological and training schools listed by themselves are counted, the decrease is reduced to 166.

In British missions, the number of pupils, 1912, is 650,675. In 1911, the number was 694,496. This represents a decrease of 43,821. If students in theological and training schools listed by themselves are counted, there is an increase of 54,034. German missions show

a loss of 13,679 in pupils for 1912. Also statistics show that Germany's contributions, 1911, exceeded her contributions, 1912, by \$74,566, and the number of communicants in missions conducted by Germans was 30,630 larger in 1911 than 1912. But the number added in 1912 exceeded the number added in 1911 by 777.

SUMMARY.

From many points of view, the statistics gathered by the *Missionary Review of the World* are admirable. However, in one or two points they are not clear. Under the heading, "Number of Heathen Baptized Last Year," are two columns—"Adults" and "Children." This confuses, as you cannot be sure whether to count, or leave out, the children as "additions" by confession. The presumption is, they should not be counted. The old way of a column for "Added Last Year" would appear to be better. Also, note the word "Heathen." Is this another way of saying that converts from the Roman and Greek religions, as in South America, the Levant and elsewhere, are not counted? If so, the value of the statistics is seriously impaired. The last Ecumenical Council, Edinburgh, 1910, left off the program missionaries working where the Roman and Greek religions prevail. Nor were "reports" from said fields admitted. Are we to understand that the heading, "Number Heathen Baptized Last Year" is carrying out the same plan of exclusion? Otherwise, why use the word "heathen"?

The whole number of communicants in missions conducted by American and British missions is 157,448 less than for 1911. If these figures are correct, it is difficult to see how the whole number

(For conclusion of this article see
page 53.)

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

MISSION STUDY.

"CHINA'S NEW DAY."

CHAPTER VI.

"THE PRINTED PAGE."

Outline.

- I. Chinese Literature.
 - a. Reverence of
 - b. Extent of
 - c. Characteristics of
- II. Power of Literature in China as shown by—
 - a. Establishment of Buddhism.
 - b. Establishment of Catholicism.
 - c. Failure of Nestorians.
 - d. Failure of Mohammedism.
- III. Challenge to Protestant Church.
 - a. Agencies at work:
 1. Mission presses.
 2. Commercial press of Shanghai.
 3. Bible and tract societies.
 - b. Increasing demand for—
 1. Bible.
 2. Commentaries.
 3. Text-books.
 4. Fiction.*
 5. Periodicals.

Like every other chapter in the book, this last chapter of "China's New Day" shows us a great need, and a great challenge to supply that need.

The reverence for literature felt by the Chinese; the inadequacy of their own literature under the impact of Western ideas, and their consequent eager demand for Western books, furnish a unique opportunity, whose limits only God can see.

And not alone are the Chinese actuated by mere desire for Western knowl-

edge in order to gain material advancement, but there is everywhere evident an unprecedented readiness to read the gospel message.

Dr. Griffith John has said that when he reached China something over fifty years ago, it was difficult even to give away copies of the New Testament, and this had to be done in secret. Last year the Tract Society and Presbyterian Press sold in that same section of central China over three million copies of different pieces of Christian literature.

A recently returned traveler testifies: "The thirst among the Chinese for knowledge concerning Christianity is remarkable."

As we close this brief survey of China's changing order and ideals, may it be with the words of Bishop Bashford ringing in our ears and bearing fruit in our lives:

"If ever an age in the history of the world called for a massing of all Christian forces for the redemption of a race, the twentieth century is that era; if ever there was a call to help a nation turn a corner in human history, America is called to help China in the present crisis."

JUNIOR DEPARTMENT.

HOSPITAL WORK IN CHINA.

SUBJECT: PSALM 24, 1-5.

References: Psa. 93, 1; Psa. 95, 3; Psa. 72, 3-8; Psa. 100, 3; Psa. 89, 11; Psa. 72, 17.

DR. SCOTT'S LETTER.

How many of the juniors, I wonder, have heard of the Gregg Memorial Hospital, and know that it is in Tak Hing, China? Some of you do, I am sure, for

the picture of it has been in OLIVE TREES more than once.

The erection of the hospital was completed in January, 1907. It consists of a main building with offices, waiting rooms, dressing rooms, drug rooms, private wards, operating and sterilizing rooms, and of two wings, one for men, the other for women. At present part of it is being used as a dwelling house by some of the lady missionaries, owing to the crowded quarters of the dwelling houses.

Were you to get a peep into the wards I fear you would be disappointed, for you would not see rows of nice white beds. There would be as many beds as patients, for we only set up the beds when the patients come in. A bed consists of boards about six feet long and three and one-half feet wide. A piece of straw matting serves as mattress, the pillow is a block of wood or a piece of tile about the size of a large brick. In warm weather little or no bedding is used, but in cold weather a quilt or blanket is used. A mosquito net is needed the year round, so that our wards present a very different appearance from the wards of an American hospital.

Patients come daily to the dispensary for treatment. The autumn before we had to leave our stations so hurriedly on account of robbers coming, we had a blind girl, a graduate of a Canton school, come to Tak Hing. Every morning at 8 o'clock she came to the women's waiting room and we first had worship with the women patients who had come for treatment. Then while we treated the patients one by one in the treating room, she "talked the doctrine" to those waiting their turn. Some became much interested and brought friends to hear the doctrine who did not need treatment. Perhaps it was curiosity which

brought some, for it was a marvelous thing to them to see a blind girl read with her fingers, but we were glad to have them come for any reason, for it gave them an opportunity to hear the Gospel.

We sometimes have interesting patients. One woman brought her little nine-year-old girl for treatment and stayed awhile, then she wanted to go home and leave the little girl with me. I was not caring to adopt a child, so declined to accept her, but agreed to allow the girl to stay with us awhile if the mother furnished food and clothing. She said she was very poor and wept and entreated us to do it, but when she found we were not moved by her entreaties, she handed out the money for the little girl's keep. Had we provided for the girl, we soon would have had the hospital full of unwanted girls. The little girl was a lovable child and a willing little worker, though she was not strong. She learned to read, learned the commandments, Lord's prayer and Scripture texts. We have an elderly woman who carries water, cleans the floors and windows, etc. She and the little girl became fast friends, and where one was the other was to be found.

A little fifteen-year-old girl, the wife of a man who lived two miles from us, came for treatment, and though she was ready to go home in a week, she stayed many weeks. Occasionally her father-in-law came and paid her expenses. She probably had never known what it was to be loved until she came to the hospital, and the tears rolled down her cheeks when she had to go. We were sorry to have her leave, for she had made herself useful and agreeable while there.

A ten-months'-old baby with a dislocated hip was brought to us. On in-

quiry we found that several months before the father had picked her up by the heel and she had never been able to move her leg after that. No doubt the dislocation took place then.

We sometimes have babies brought to us who are almost covered with boils. If you have ever had one boil, perhaps you can imagine how they suffer.

The saddest cases, I think, are the little babes who are brought to us hopelessly blind—the condition the result of neglect.

One woman begged me to give her the white pearl buttons off my sweater to make medicine for a child.

A little boy was born in our hospital, and before he was three years old he was teaching the Lord's Prayer, the first four commandments, "Now I lay me down to sleep," John 3, 16 and other texts to his little playmates. He had the advantage that a small minority of children have in China, namely, of having Christian parents.

The children in Christian homes in the United States have much for which to be thankful in that they were not born in a heathen home in China.

IDA M. SCOTT.

MISSION STUDY.

Conducted by MRS. MARY E. METHENY.

TEXT BOOK: MORMONISM, THE ISLAM OF AMERICA.

The book selected for mission study, to follow the study of "China's New Year" during the present year, is "Mormonism, the Islam of America." The author is Dr. Bruce Kinney, at one time superintendent of Baptist missions in Utah.

In the preface written by the editorial commission they speak of the resemblance between Islam and Mormonism both in the sacred books of the two re-

ligions, and in some of their practices.

In order to understand fully the meaning of the title, we need to know what Islam is. This is the name of the religion believed in by the Mohammedan world, and its devotees are called "Muslim-een"; the een is the sign of the plural, the singular being "Mus-lim," generally incorrectly spelled Mos-lem. A glance shows the words to be from the same root. "Islam" is to give up, submit, or deliver up. Where our English Bible says of Pilate that he "delivered" Jesus to be crucified, the word used in the Arabic for delivered is "Is-lim." "Mus-lim" means given up or submitted and refers to the attitude of the believers to God: they have given themselves up to Him, submitted to His will, and "Is-lam" signifies "the given up ones." When the Mohammedan went to war against the "infidel," as he calls all others, and took his prisoners, he asked each one "Is-lim?" "Will you submit?" Not meaning "Will you surrender?" but "Will you become one of our faith?" In the "good old times" the alternative was death, and in the recent massacres the only way a captive could save his life was to cry "Is-lim!" and don the turban of the conqueror.

CHAPTER I.

The first chapter gives a running account of Mormonism from its rise to the present time. As we study the book more closely, we shall see the reason for the sub-title given by the author.

OUTLINE.

The time embraced may be divided into two periods.

- I. From 1830 to 1848.
- II. From 1848 to 1913.

MISSION STUDY.

Another division is Mormonism.

- I. Under Joseph Smith. Consider,
 1. Smith's character.

2. The inception of his religion.
3. Its growth.
4. Aggressions.
5. Persecutions.
6. Removals.

II. Under Brigham Young.

1. Young's character.
2. The journey west.
3. Settlement in Utah.
4. His prosperity.
5. His failures.
6. Defiance of U. S. authority.

III. The territorial epoch.

IV. Statehood.

1. Alliance with political parties.
2. Results of this alliance.

Prominent Persons: Sidney Rigdon, John D. Lee, Brigham H. Roberts, Moses Thatcher, Reed Smoot.

AN APPEAL.

Members of the Women's Missionary Society of Pittsburgh Presbytery have noted with pleasure the decreasing deficit in the fund for the Girls' Industrial Building at Selma, as reported in *OLIVE TREES*. A number of societies and individuals have made a second donation since our last ingathering, and friends in different parts of the church have come to our aid with generous gifts. To these friends we are deeply grateful, not only for their gifts, but also for the kind interest shown in our undertaking.

At a recent meeting of the executive committee, called to consider the object of our next thankoffering, it was decided that in addition to completing the building fund, we also give some much needed aid in the equipment of the new building. It was learned from the superintendent that some of the old furniture had been installed, and the workers had already procured some new articles necessary for immediate use. But quite

a number of things are still to be bought. After careful consideration the committee estimated that \$700 would probably cover our obligations to the Central Board for money advanced by them, and also furnish the needed equipment.

Since our thankoffering last year amounted to \$1,358, there was no reason to think it would be less this year. So the claims of the newly inaugurated work among the Syrians in Pittsburgh and vicinity were presented. This is a work undertaken by Pittsburgh Presbytery and is in charge of Mr. Antoni Kouri, a Syrian, a former teacher at Latakia, and a member of our church. The mission is already very promising. In addition to doing much personal work, visiting, etc., this capable and devoted worker conducts both day school and Sabbath school, giving his whole time to the work. He is also assisted by his wife, a former pupil at Latakia.

The committee appointed by Presbytery to oversee this work has sent out an appeal to all the congregations of this Presbytery for money to maintain it. It was thought our women as an organization would desire to have a share in this Home Mission work, and the executive decided to recommend that our next thankoffering be devoted to the Industrial Building Fund and Equipment, and to the Syrian Mission in Pittsburgh. Of money so designated, our next convention will be asked to set aside \$700 for the completion of our work at Selma, the remainder to be given to the work in Pittsburgh.

The members of this Presbyterial are asked to give the matter here presented their careful and prayerful consideration. No doubt can be entertained as to the worthiness of these objects and their need. It only remains for us to decide

how much we will deny ourselves so that we may have to give to those less favored than ourselves. "Whosoever will come after me, let him deny himself." "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

EMMA C. SLATER.

TREASURER'S REPORT.

Fund for R. P. Industrial Building for Girls, Selma, Ala.:

Amount per last report.....	\$1,700.68
Received since last report:	
Women's Pres. Asso. of Iowa	
Presbytery	10.00
Clarinda, Iowa	10.00
Wyman, Iowa	18.50
Washington	8.75
Morning Sun	36.55
Y. P. U. of Sharon, Iowa.....	7.00
(For kitchen of Girls' Industrial Building.)	

Total\$1,791.48

Mrs. S. R. WILLS, Treas.

Wilkinsburg, Pa.

NOTES.

Mrs. S. R. Wills, treasurer of the Pittsburgh Presbyterial Missionary Society, wishes us to call attention to the fact that her books close March 31, and all contributions to the Indian Mission Salary Account and contingent dues must reach her before that date. The contingent dues are ten cents per member for W. M. S. and Y. P. M. S. and five cents per member for Juniors.

With this issue Mrs. Pearce finishes her outline and notes on "China's New Day," the book being used in mission study this year. We trust many have been helped in the study of this book by Mrs. Pearce's comments, and that a deeper interest has been awakened to the great need and opportunity for mission work in this vast empire.



Jesus called some men to "follow" Him, and continue with Him in His public work. But others who had received His blessing were told to "go home to their friends, and tell them what the Lord had done for them."

The quiet workers do not attract as much attention as the public servants do, but they accomplish greater ends, because they are mighty in number.

Only the few can publicly preach and teach, but the many can manifest the Christ spirit in their words and deeds which belong to their narrow spheres. This is the secret of success in the Lord's work—to live day by day according to His will, however humble one's position in life may be.—*Christian Advocate.*



You can help your fellow-men—you must help your fellow-men; but the only way you can help them is by being the noblest and the best man that it is possible for you to be.

I watch the workman build upon the building which by and by is to soar into the skies, to toss its pinnacles up to heaven; and I see him looking up and wondering where those pinnacles are to be, thinking how high they are to be, measuring the feet, wondering how they are to be built; and all the time he is cramming a rotten stone into the building just where he has set to work.

Let him forget the pinnacles, if he will, or hold only the floating image of his imagination for his inspiration; but the thing that he must do is to put a brave, strong soul, and honest and substantial life into the building just where he is now at work.

—*Phillips Brooks.*

EDITORIAL NOTES.

WANTED—TWO PHYSICIANS: ONE FOR SUADIA AND THE OTHER FOR LATAKIA; A TRAINED NURSE FOR ASIA MINOR; A FEMALE TEACHER FOR SUADIA; A MALE TEACHER, A COLLEGE GRADUATE, FOR CYPRUS; AND SIX ORDAINED MINISTERS TO BE STATIONED IN CHINA OR THE LEVANT, AS NECESSITIES MAY DETERMINE.—R. M. S.



Special attention is called to the opening article in this issue of *OLIVE TREES*. It is certainly a question of the hour, a question that demands the prayerful study of the young men and women of the Covenanter Church, who, when the Lord is calling for laborers in the foreign field, instead of responding in a spirit of unquestioning obedience, hesitate to yield themselves to His service. It also appeals very loudly to the men and women entrusted with His money, who, acting as if it was their own property, fail to contribute enough to provide food and shelter for His missionaries on the field.



At the December meeting of the Foreign Board, it was agreed to present the following topics for discussion at the Synodical conference on Foreign Missions:

I. How are superstitions, idolatries, false religions to be explained? Why such hold on man's soul, when the service required often inflicts torture, and cannot give peace?

II. Present status of mission work: What has been accomplished (1) in Bible printing and distribution; and (2) in evangelization? (3) What is the greatness of the work yet to be done? (4) What encouragement?

III. (1) How can the Home Church be most helpful to the missionary and to mission work? (2) Wherein has the Home Church failed? (3) Wherein can she do better?

These topics are comprehensive, to give room for various lines of thought in general discussion. The opening address

on each topic is limited to ten minutes. Then will follow short voluntary addresses.

The brethren who make the set addresses will be named in a later issue. The topics are printed now, that ministers and elders may prepare to make the open parliament interesting and helpful. The Corresponding Secretary expresses the hope that the delegates to Synod will come prepared to make three-minute addresses on any of the topics named in the program. The Board wishes to have suggestions, especially from the elders, in regard especially to the three questions under the third head. Carefully thought-out talks of three minutes will be far more helpful and impressive than impromptu remarks of ten or fifteen minutes that frequently have neither meaning nor force.



Since the acknowledgment made in the February number, *OLIVE TREES* has received toward the fund for a missionary house in Latakia, Syria, the following contributions:

Miss S. M. Erskine, Second N. Y.. \$5.00
Miss M. J. Milligan, Coulterville, Ill. 1.00
Mrs. D. Ridgeway, Coulterville, Ill. 1.00
Mrs. A. Dunlap, Albany, Ore. 2.00

We thank these women for their generous offerings, and they are indeed generous, in view of their circumstances. They remind us of Joanna, the wife of Chuza, Herod's steward; and Susanna, and many others who are commended for ministering unto Christ of their substance during His earthly ministry. We

are waiting and do not wish to wait much longer, for two thousand-dollar checks, two five-hundred-dollar checks, ten one-hundred-dollar checks and twenty fifty-dollar checks, that the new building may be speedily erected and a devoted missionary family provided with a fairly comfortable home, which the father and husband has earned during years of faithful service as a representative of the Home Church.



OLIVE TREES received through Mr. Robert Jones, a few days ago, one hundred and twenty-nine dollars from the young people of Second New York for the Mission to Cyprus.



On Saturday, February 5, 1913, Mr. J. French Carrithers and Miss Florence Mearns left New York for Naples, on the way to the Levant, the former to act as head teacher of the boys' school in Mersina, Asia Minor, and the latter to teach in the girls' school in Latakia, Syria. They would have the company of Miss M. Powers, a veteran missionary of the Congregational Church, returning to work among the women in Asia Minor. These young people should have the prayers of the Church, as well as the missionaries already on the field, at this critical hour in our work in Turkey.



On January 27, 1913, Miss Jennie Dean sailed from Vancouver, B. C., on her return to China, after a brief furlough. The announcement of her departure was accompanied by the following letter, written three days before sailing, which we take the liberty of sharing with our readers:

You will be surprised that I am writing on terra firma at this date, when my steamer was scheduled to sail January 22. The reason is this: The C. P. R.

boats connect with mail trains from the East, and since these are delayed, the Monteagle will not sail before the 27th.

I am greatly favored over many passengers of the Monteagle, in that I am not obliged to spend these days of waiting on board ship. Instead, I am privileged the kind hospitality of Mr. and Mrs. L. E. Dunham's home. It is said that this liner is to carry forty-nine saloon passengers, twenty of whom are missionaries, so I am anticipating congenial companionship across the deep.

I had a pleasant overland trip, and



J. FRENCH CARRITHERS

enjoyed my stops at Kansas City, Olathe, La Junta, Denver and Seattle. The interest manifested was an inspiration. It was a happy surprise, indeed, to find on reaching Denver that Rev. and Mrs. Edgar were booked for Seattle. They also kindly accompanied me from Seattle to Vancouver, returning to Seattle to-day, and the long trip that I had expected to take alone was turned into a delightful visit with friends.

After learning something of the work in Syria—of the hindrances there and the continuous seed sowing with so little visible results, yet with the sure promise that the word will not return void, I could not but contrast our work in New China and am impressed more than ever before with the tremendous responsibility confronting us there because of our wondrous opportunities with wide open doors and perfect freedom in preaching the gospel of Jesus Christ. Would that the great reviving in South China, for which workers have long prayed, might begin in our own district in answer to the united intercession of our Church. "With God all things are possible."

It is with rejoicing that I turn my face China-ward once more. I would shrink from the magnitude of the task before me, when I realize my own insufficiency, were it not that I have the assurance of the "Lo, I am with you always."

Yours in His Service,

JENNIE DEAN.



OLIVE TREES is indebted to Rev. W. J. Sanderson, Principal of Knox Academy, Selma, Ala., for a copy of his *Missionary Calendar for 1913*, prepared, as he says, "in the interests of the missions and missionaries of the Reformed Presbyterian Church," and "under a keen sense of the imperative duty that rests upon the Church to pray to the 'Lord of the Harvest,' and under the conviction that the more definite and united her prayers, the more glorious will be the results." This calendar can be obtained by writing to Mr. Sanderson, Selma, Ala., for 5 cents a copy, and 50 cents a dozen. We shall be glad to know that it has found its way into every home, as it contains the names and addresses of all our missionaries at home and abroad, and emphasizes the claims of the missionaries to

the prayers of the whole Church. But, personally, we do not sympathize with the idea of prayer calendars, and refuse to pray to order.



At the request of Mrs. H. J. Bostwick, corresponding secretary International Missionary Union, we announce the usual union meetings at Clifton Springs, N. Y., from June 4 to 10, inclusive. The general theme of the Conference will be "God Awakening the World."

"Foreign missionaries of any evangelical denomination, whether now in service or retired, are eligible as members of this Union on signing the constitution. A membership fee of one dollar is asked when present. The purposes of the Union are, the mutual acquaintance and conference of missionaries, and the promotion of mission interests in Christian hearts at home and on the wide field."



There has come to our table a new missionary monthly magazine, with the suggestive title, *Go or Send*. It represents the foreign missionary work of the Reformed Presbyterian Church in Ireland and Scotland, and we shall gladly place it on our exchange list. The editor is Rev. A. C. Gregg, D.D.; Loanhead, Edinburgh, Scotland.

OLIVE TREES congratulates Dr. Gregg on his missionary venture, and expresses the hope that *Go or Send* may have a wide circulation in the United States and Canada, as well as in Great Britain, and be the means of stirring the churches to greater activity in the sacred cause of foreign evangelization.

Dr. S. A. S. Metheny, 617 N. Forty-third Street, Philadelphia, Pa., will receive and forward to the editor subscriptions. Terms on this side of the Atlantic: Single copy, 38 cents; 8 copies, \$2; 12 copies, \$3; 16 copies, \$4.

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